4

8. 24. 14

A SERMON PREACHED BEfore His Maieſtie at *White-Hall*,

BIBL. CANT. ACAD.

On the 24. of March laſt, being Eaſter day, and being alſo the day *of the Beginning of His Maieſties moſt Gracious Reigne.*

¶ By the Biſhop of *Elie* His *Maieſties Almoner.*

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A SERMON PREACHED BEfore His Maieſtie at *White-Hall*, on Eaſter day laſt.

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PSAL. 118. verſ. 22.

The Stone, which the Builders refuſed, the ſame Stone, is become, [or made] *the Head of the Corner.*

THE *Stone, which the Builders refuſed*: ſaith the Prophet *Dauid*. This is *the ſtone, which* ye *builders refuſed*: ſaith the Apoſtle *Peter*. And ſaith it, of CHRIST our Sauiour, *Hic eſt lapis, He is the Stone*. And ſaith it; to *Caiphas* and the reſt, that went for *Builders*. We know then, who this *Stone* is, and who the *Builders* be, to begin with. 1. Act. 4. 11

And, in the very ſame place, the ſame Act. 4. 10

Apoſtle telleth vs further, what is ment by *Refuſed*, and what, by *made Head of the Corner*. *Quem vos*, whom ye denied and crucified: that was, *His refuſing*. And then, *Quem Deus*, Whom God hath raiſed againe from the dead; that was His making *Caput Anguli*. *Refuſed*, when? Three dayes agoe. *Made Head*, When? This very day: for, *Hic eſt dies*, followeth ſtreight, within a verſe, *This is the Day*. Which *Day*, there is not one of the Fathers, that I haue read, but interpret it of Eaſter Day.

verſ. 24.

And ſo wee haue brought the Text, and the Time together. Wee know, who is the *Stone*: Chriſt. Who the *Builders*: *Caiphas* and thoſe with him. When *refuſed*? In his paſsion. When *made Head*? at his Reſurrection: that is, this day; which day is therefore, (at the 27. verſe) ſayd to be, *Conſtitutus dies ſolemnis*: made a ſolemne Feaſt-day: *in condenſis*, on which the Church to ſtand thicke and ful: *vſque ad cornua Altaris*, euen vp to the very Corners of the Altar.

This (I take it) is a good warrant, for our Church, to make this Pſalme, a ſelect choiſe

Pſalme,

Pſalme, for this Day; as peculiar and pertinent to the Feaſt it ſelfe. And a good warrant, for vs, ſo to applie it. It is the Holy Ghoſts owne application, by the mouth of S. *Peter*: we may boldly make it, ours.

But, though this be the chiefe ſenſe: yet, 2
is it not, the onely. The chiefe it is: for the Spirit of Propheſie, is in it, which *is the teſtimonie of Ieſus*. Yet, not the onely: for accor- Apo. 19.
ding to the letter, wee cannot denie, but that originally, it was ment of *Dauid*. He was a *Stone* too, and in his time *refuſed*: yet after, raiſed by God to the higheſt place, euen to be King of his people. The *Chaldey Paraphraſt*, (the oldeſt we haue) is enough for this; thus, he turneth the verſe. טלא *&c.* *The Childe, whom the chiefeſt men oppugned, He, of all the Sonnes of Iſhai, was made Ruler of Iſrael.* A ſecond ſenſe then it hath, of *Dauid*.

And, by analogie, it will beare a third; 3
and will ſort with *Ours*, or with any Prince: in like manner banded againſt, and ſought to be put by, as *He*: and yet, after brought by God, to the ſame place, that *Dauid* was.

To

To any ſuch it will well agree, and be truely verified of him, and rightly applied to him. And, I confeſſe, I choſe it the rather for this third. Becauſe, (as this yeere falleth out) vpon one day, (and *Hic eſt dies*, This is the day) We haue in one a memorial of two benefits: of our Sauiours exalting, by his Reſurrection: and of our Soueraignes exalting, and making Head of this Kingdome. Both, lighting ſo together, wee were (as mee thought) ſo to remember the one, that we left not the other out. And this text, will ſerue for both. Both, may in one be ſet before vs: and ſo we, reioyce & render thanks to God for both: For the *Lord Chriſt*; and for the *Lord Chriſt*, vnder one.

Three ſenſes then, there are of the Text: and (to doe it right) we to touch them all three. 1. *Chriſt* in propheſie. 2. *Dauid* in hiſtorie. 3. *Our owne* in analogie. But will giue *Chriſt* the præcedence. Both for his Perſon, Hee is *Dauids* Lord, and the Head of all Head-ſtones. It is meete, Hee haue
Col. 1. 18. *primatum in omnibus, Hee, in all things, haue the preheminence*: And, for that, the trueth

of the Text, neuer was ſo verified in any, as in *Him*. Wee may truely ſay, None euer, ſo low caſt downe: None euer, ſo high lift vp againe as *Hee*. Others *refuſed*, but none like *Him*: and their *heads exalted*, but nothing in compariſon of *His*. 1. Firſt then of *Chriſts*, 2. after of *Dauids* briefly: 3. and laſt, of *Our owne*.

To apply it to *Chriſt*. *The Stone*, is the ground of all. Two things befall it: two things, as contrary as may be. 1. *Refuſed*, caſt away: 2. then, called for againe, and *made Head of the Building*. So, two parts there are, to the eye. 1. The *refuſing*. 2. and the *rayſing*: which, are his two eſtates, His *humiliation*: and His *exaltation*.

In either of theſe, ye may obſerue, two degrees. *A quibus*, and *Quouſque*: *By whom*, and *How farre*: *By whom refuſed?* Wee weigh the word, *Ædificantes*: Not, by men vnskilfull; but, by workemen, *Builders* profeſſed: It is, ſo much the more. 1.

How farre? We weigh the word, *Reprobauerunt. vſque ad reprobari*: euen to a reprobation. It is not *improbauerunt*, *diſliked*, 2.

as not fit, for some eminent place: but *reprobauerunt*, *vtterly reprobate*, for any place at all.

1. Againe, *exalted*, by whom? The next words are, *à Domino*, by God, as good a *Builder*, nay better, then the best of them; which makes amends for the former.

2. And, *how farre?* Placed by *Him*, not in any part of the *Building*: but, in the part most in the eye, (*the Corner*:) and, in the highest place of it, (*the very Head.*)

So, *Reiected*, and that by the *Builders*, and to the *lowest estate*: And from the *lowest estate, exalted in Caput Anguli*, to the chiefest place of all; and that, by *GOD himselfe*. This for Christ.

2. And *Dauid* is a *Stone*, and so is *Ours*, and
Gen 49.24 so is euery good Prince, *Lapis Israel*, (as *Ia-*
3. *cob* in his Testament calleth them.) And *Builders* there bee, such as by office should, but many times doe not their office, no more then *Caiphas* heere. *Reprobauerunt*
Psal.62.4. is, when they *deuise to put Him by, whom God would exalt*: And *Factus Caput*, when God, for all that, doth them right, & brings

them

them to their place, the Throne Royall. As, This was the *day*, when God ſo brought *Dauid*, (as appeareth by the 24. verſe:) And *Hic eſt dies*, This is the *day*, when he brought *His Maieſtie* to be *Head* of this Kingdome. Of theſe in their order.

The Stone that the Builders refuſed, &c.

THe eſtate of mankind, as they are in Societie, either of Church or Kingdom, is, in diuers termes ſet forth to vs in Scripture: Sometimes of a *Flocke*: ſometimes of *Huſbandry*: otherwhile, of a *Building*. *Yee are his flocke*, diuers times in the Pſalmes. *You are Gods Husbandry*, *You are Gods building*, 1. Cor. 3. 9. both in one verſe. Now, the Style of this Text, runnes in termes of this laſt, of *Building*, or *Architecture*. For heere are *Builders*, and heere is *Stone*, and a *Coin* or *Corner*, and a *Top* or *Turret* ouer it.

Of this Spirituall *Building*, wee all are *Stones*: and (which is ſtrange) wee all are *Builders* too: To *be built*, and to *build*, both.

Stones, in regard of them whom God hath ſet ouer vs; who are to frame vs, and we ſo to ſuffer them. *Builders*, in regard of our ſelues firſt: then, ſuch as are committed to vs, by bond, either of duety, or charitie; Euery one, being (as S. Chryſoſtom ſaith well) *de ſubditâ ſibi plebe, quaſi domum Deo ſtruere*: of thoſe vnder his charge, to make God an houſe. As *Stones*; it is ſayd to vs, by Saint
2.Pet.1.5. Peter, *Superædificamini*, *Be ye built vp*, or framed. As *Builders*; it is ſayd to vs, firſt, by
Iud.20. S. Iude, *Build your ſelues in your moſt Holy*
1.Theſ.5.11 *faith*. Then, by S. Paul, *Edifie ye, or build ye one an other*. *Be built*; by obedience and conformitie: *Build your ſelues*, by encreaſe in vertue and good Workes: *Build one an other*, by good example, and wholeſome exhortation. The ſhort is. This is to be our ſtudie, all: if wee bee, but our ſelues, euery one in himſelfe, and of himſelfe, to *build* God an *Oratorie*; If we haue an Houſhold, of them, to *build* him a *Chappell*. If a larger Circuit: then a *Church*. If a Countrie or Kingdome, then a *Baſilica*, or *Metropolitan Church*: which is properly, the Princes Building.

This

This in the Text, (the *Builders* here were in hand with,) was a *Basilica*: for it was the frame of the Iewes Gouernement: but, is applied, to all States in generall. For Iurie, was the Scene or Stage, whereon the errors or vertues of all Gouernements, were represented, to all posteritie.

Foure words there be in the Text. 1. *Ædificantes*. Builders. 2. *Lapis*. Stone. 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the first word, *Aedificātes*; this we haue: That States, would not be, as Tents: set vp, and taken downe, and remouable. They would be *Buildings*; to stand steddy & fixed. Nothing, so opposite vnto a State, as not to stand.

2. From the second, *Lapis*: That, this *Building* would be, not of clay and wood, or (as wee call them) Paper walles: but, *Stoneworke*, as strong, as defensible, as litle subiect to concussion, or combustion, as might be.

3. From the two parts, specified; first, *Anguli*: This *Stoneworke*, is not a wall, forthright, to part in sunder, or to keepe out: but, it consists of diuerse sides: those sides meet in one Angle: where if they meete, and knit

well: all the better will the *Building* bee.

4. *Caput*. And they will knit the better, if they haue a good *Head*. For, where they meete, no place so much in danger of weather going in, and making the sides flie off, if it want a Couering. A *Head* it would haue, to couer it: It is a speciall defense, and besides, it is a Soueraigne beautie, to the whole *Building*.

And that *Head*, would not be of *plaister*, to crumble away: or, of *wood*, to warpe or rot, with the weather: or, of *lead*, to bow or bend, and to cracke: but, of *Stone*, and the principallest *Stone*, that could be. The chiefe part it is, the *Head*: the chiefe care, and consultation would be, what *Stone*, meet for that place: for indeed, it is all, in all.

The first sense, Christ.

That: is the consultation here. Heere is *Christ*; what say you to him? He is a *Stone*. 2. a *Building Stone*. 3. *a Corner Stone* 4. *a Headstone*. *A Stone*. So the Prophets terme Him. Daniel 2.34. Zachar. 3.9. Esay 28.16. And so the Apostles, Peter Act. 4.11. Paul, 1.Cor.10.4. 1. In his birth: Daniels *Stone*, *cut forth without handes*. 2. In his passion:

Dan. 2.34.

Zacha-

Zacharies *Stone, grauen, and cut full of eyes all ouer.* Zach. 3.9. 3. In his resurrection: Esays *Stone, layd in Sion, Qui crediderit non confundetur, He that beleeueth in him then, shall not be confounded*, sayth, S. Pet. 1. Pet. 2.6. *Hic est lapis.* He is the *Stone* of our faith, saith S. Peter, *Lapis erat Christus.* And *Petra erat Christus*, saith S. Paul. He is the *Stone* of our Sacraments, the water of our Baptisme and of our Spirituall drinke: both, issue from him. Esa. 28.16. Acts 4.11. 1. Cor. 10.4

A *Stone*: first, for his nature, of the earth as *Stones* are, out of *Abrahams Quarrie*, (sayth Esay,) to shew, his Humanitie. And, out of Esa. 51.1. κατώτερα τῆς γῆς *the very lowest parts of the earth*, (sayth the Apostle;) to shew, his Humilitie. Ephe. 4.9. Indeed nothing so subiect to contempt, to be troden on, to be spurned aside, as it. And, such was his condition, *Vermis, non homo*, and, *Lapis, non homo. A Worme*, or a *stone, and no man.* Psal. 22.6.

A *Stone*, will endure much sorrow, nothing more. And, who did euer suffer like *Him*? or, in his suffering, who more patient, or still, or stone like, then *He*? 2.

But the chiefe vertue of a *Stone*, is: that 3.

it is

it is firme, and ſure; And ſo is *He*. Ye may truſt *Him*, ye may build on *Him*. *He* will not fayle you. What ye lay on *Him*, is ſure.

Pſal.40.3. *Dauid* may haue ſure footing, and *reſt his*
Exo.17.12. *feet*. *Moſes*, *his handes*. *Iacob*, his head, on
Gen.28.11. this *Stone*. This, is it he hath his denomination from. He that truſts in him, nothing,

Mat.16.18. *not the Gates of Hell*, *ſhall preuaile againſt him*. Truſtineſſe, with *non confundetur*, the chiefe vertue of a *Stone*: of *Chriſt*: and of thoſe, that are *Headſtones* by, and vnder him.

2. But, there are *Stones*, that lye ſcattered, that will neither *head well*, nor *bed well*, (as they ſay) not meet, to build withall: meet, for nothing but to hurle, and to doe hurt with. But *Chriſt* is a *Stone*, to doe good with, to build with, *Lapis ad ædificationem*. And, He loueth not to ſcatter, or be by himſelfe,

Prou.8.31. *His delight is*, *to bee with the Sonnes of men*: and to grow with them, into one frame of building.

3. *A Cornerſtone*. Of all the places in the building, that one ſpeciall place, liketh Him: where the ſides meet, there He is. To ioyne together,

together, *to make two one*, He loueth it aboue all, ſtretching Himſelf, to both walles, that both may reſt on Him. Eph. 2. 14.

And laſtly, *Lapis primarius*, a *Headſtone*. 4.
For, there hee ſhould be; there, is his right place, and it will neuer be well with the *Building*, till *Hee* bee in that place; till Chriſt be ἀκρογωνιαῖος, *Caput, in omni procuratione*, The higheſt and chiefeſt end of all. This hee is, and in the ende, This hee will be: if not by Men, yet by God.

But now, we haue to doe with Men: and wee are to put it to voyces, their voyces, with whom hee liued, what they thinke of Chriſt, for *Caput Anguli*. It is returned; *Quem reprobauerunt*: He is *refuſed*. Will ye heare it, from themſelues? *Nolumus hunc regnare, Wee will not haue him King*; not in that place; no *Head*, in any wiſe. Luk 19. 14.

But *à quibus*, Who were theſe? *Theſe were fooliſh people*, that knew not the vertue or value of a *Stone*: no heed to bee taken what they crie. *We will get vs*, with *Ieremie*, *to men of skill; that know*, what *Stone* is for euery place, profeſſed *builders*, by 1 Ier. 5. 4. Ier. 5. 5.

 their

their trade: *But theſe alſo, were no better* conceited of *Him*, then the other: for, *doe any of the Rulers make any account of Him?* *Ioh.*7.48. As who ſay, None of them neither, The very *Builders* refuſe him too.

2 Well, wee will make the beſt of it: It may be, not for the *Head*: But, there bee more places then that: if not allow him there, yet he may be in ſome elſe. *Improbauerunt*, it may be, but not *reprobauerunt*: diſalowed, but not caſt aſide quite. Wee aske then, how farre? Will ye put him vp the ſecond time, and (to ſee the *Quouſque*, in kinde) will ye put vp *Barabbas* with him? *Non hunc, ſed Barabbam.* So it went: That was their verdict. Now, by this time it is *reprobauerunt*, (as flat as may bee) *a refuſe* indeede, and that, with a ſoule indignitie.

Ioh.18.40.

But theſe, were but the vulgar, againe. What ſay the *Builders* to this? He, of them, that tooke himſelfe for a very *Vitruuius*, ſuch a workeman, as hee ſaid, all the reſt vnderſtood nothing at all, the Maſter-builder *Caiphas*, he was flat, *Expedit, It was expedient hee ſhould die*; bee caſt aſide, into the

Ioh.11.49.50

heape

heape of rubbiſh, bee put out of the building, cleane. That, is his doome.

Now, lay theſe two together. To be *refuſed*, is not ſo much; it may be, it is of ſuch, as are ignorant. But, to be *refuſed* of *Builders*, and thoſe the *chiefe*, is much; for, they are preſumed to be skilfull. Againe, to bee diſliked for the chiefe place, not ſo much; if not for that, he may be for another: But, to bee vtterly *reprobate*, (that is,) not *refuſed*, for the *Head*, nor *refuſed* for the *Corner*, but *refuſed* ſimply for any roome at all: not in the *toppe*, nay not in the *bottome*; not in the *Corner*, nay not in any ranke of the *Building*: that, is as much as may be. And this, was Chriſts lot. 1 2

Yet this was all but in wordes, nothing was done to him; But there is, a *reprobation*, in deed, and that is yet farre worſe. And to that, they proceeded, euen to actuall matters, to reall *reprobation*. Before they caſt him aſide, (this poore *Stone*,) they hackt and they hewed it, and mangled it pitiouſly, they ſhewed their malice euen in that, too. *Celauerunt Sculpturam eius*, ſaith the Zach. 3. 9.

Prophet, their tooles walked on him, they *graued him*, and cut him with a witneſſe, *and made him full of eyes*, on euery ſide. What skilled that? What diſgrace, or what ſorrow is done, to a *Stone*, the *Stone* feeles it not. The crie, of *Non hunc*, or the edge of the grauing toole, affect it nothing. True: But he was *Lapis viuus*, a *liuing Stone*, (as *Peter* calleth him. 1. *Pet.* 2.5.) a *Stone* that had life; life and ſenſe, and felt all: Felt his grauing, the edge and point both; felt his deſpiſing, the ſcorne, and malice both: (of the twaine; this the more,) but both hee felt. When *they made furrowes on his backe*, with the ſcourges: when they *platted the Crowne of thornes, and made it ſit cloſe* to his head; when they *digged his hands, and feet*, he felt all. Hee endured it patiently, *tanquam lapis*: but he felt it ſenſibly, *tanquam viuus*. Had quicke ſenſe, of his paine in grauing: had liuely apprehenſion, of his contempt in refuſing.

Pſal. 129. 3.

Mat. 27. 29.

Pſal. 22. 16.

And, theſe very two words, (in the Text) *Lapidem*, and *Reprobauerunt*, ſet out vnto vs, both parts of his Paſsion fully; As if, hee had

had beene *Stone*, ſo layd they on him: As if hee had beene a *Reprobate*, ſo powred they all diſgrace vpon him. And, euen as a *Stone* he was, in his Paſsion. For, as the *Stones* giue againſt the weather: ſo, was there not to bee ſeene vpon him, *a bloudy ſweat*? Did he not giue (as it were) of himſelfe, againſt the tempeſt came? And when it came, was it not ſo ſtrange, (euen that, which this *liuing Stone* ſuffered;) as the dead *Stones*, that had no life, as if they had had life, and compaſsion of his caſe *rent in ſunder* with it? *Lapidem* then, is true. Luk. 22.44. Mat. 27.51.

And, for *reprobauerunt*, that is, as true. For, how could they haue entreated *a reprobate*, worſe then they entreated *Him*? *In his thirſt*, *In his prayer*, *In the very pangs of death*, what words of ſcorne and ſpitefull opprobrie? what deeds of malice and wretched indignitie? Of himſelfe, it is ſayd, (and by way of exaggeration) *He humbled himſelfe to death, the death of the Croſſe*: of them, it may be no leſſe, *Reprobauerunt ad mortem, mortem Crucis*, they *reiected* Him *to death, the death of Reprobates, the death*, where- Ioh. 19.29. Mat. 27.47.49 Phil. 2.8.

unto *a Curſe* is annexed, *the death of the Croſſe.* And, neuer gaue Him ouer, till
Matt. 27. 60. they brought Him, *Lapis ad lapidem*, into a graue of *Stone*, & rolled a *Stone* vpon Him, and there left Him. And thus much, for *Lapis quem reprobauerunt.*

2. It is the Feaſt of the *Paſſeouer*; We now, paſſe ouer, to His other eſtate; *His Exaltation*, *ad Caput Anguli.* Were it not ſtrange, the ſtone ſhould bee rolled away, and this *Stone* ſhould bee digged vp againe, and ſet vp in the *Antes*, the place moſt conſpicuous, (that is) made a *Corner-ſtone*: and that, in the very top, the higheſt part of all, (that is) made a *Head-ſtone*? Were not this, a ſtrange Paſſeouer, from death, to life; from loweſt *reprobation*, to higheſt *approbation*; from baſeſt *reproach*, to greateſt *glory*?

But, ſeeing *Builders* (we ſee) may be deceiued, and that *in Capite*, (as we finde here) and that, though *Caiphas* be one of them; and a *ſtone* may haue wrong; would it not be well, we called to ſcrutinie againe? Is there any *Builder*, yet left, before whom, we may
Heb. 3. 4. bring the matter? Yes, there is. *Euery houſe*

is

is built of ſome man (ſayth the Apoſtle) *but he that is the Builder of all, is God.* He that ſet vp, this great vaulted worke, of heauen ouer our heades: that layed the *Cornerſtone* of the earth; *He* is a *Builder.* But *He* that layeth his Chamber-beames in the waters; *& appendit terram ſuper nihilum,* hangs this great Maſſe no man knowes vpon what: *He* that beginneth at the top, and builds downewards, Heauen firſt, and then Earth: (as *He* did) *He* paſſeth all ours, *He* is a skilfull *Builder* indeede. Is *He* of the ſame minde? Offer Chriſt to *His* probation. *He* will *reprobare reprobantes*, condemne them, that ſo refuſed Him: And all will turne, quite contrarie: S. Peter ſayth it. He was ἀποδεδοκιμασμένος *reprobate with men, but* ἐκλεκτὸς, *choſen, of God*: ἐξουθενημένος *nothing worth, with them*: but ἔντιμος *pretious, with Him*: Meet to bee in the *building*, nay no *building*, meet to be, without *Him.* And in the *building*, if any part more obiect to the ſight, then other: *there.* And in that, if any place, higher then an other: *there.* *In ædificio, Angulo ædificij, Capite anguli.* In the *Building*, the *Corner* of the

Iob. 38. 6.

Pſal. 104. 3.

Iob. 26. 7.

1. Pet. 2. 4.

the *building*, the *Head* of the *Corner*: (that is) in the higheſt place, of the chiefeſt part of all. This, *He* thought *Him*, and as *He* thought *Him*, ſo he made *Him*: and made *Him* ſo this day, the day of His *Reſurrection*. Whom they caſt downe, God lift vp, from the graue: whom they vilified, he glorified, glorified and made him *Caput Anguli*, *The Head of the Corner*.

Anguli. How of the *Corner*? The *Corner*, is the place, where two walles meet: and there be many two's, in this *Building*. The two walles of Nations, *Iewes* and *Gentiles*: The two, of Conditions, *Bond* and *Free*: The two, of Sexe, *Male* and *Female*: the great two (which this day we celebrate,) of the *Quick* and the *Dead*: aboue all, the greateſt two of all, *Heauen* and *Earth*.

The two firſt meet in *Him*: There was a partition, but *Hee* downe with it: *Et fecit v. traque vnum*. Epheſ. 2. 14. So that; *there is*
Gal. 3. 28. *neither Iew nor Greeke, neither Bond nor Free, neither Male nor Female, but all one in Chriſt Ieſus*: Yea, the *Quicke* and the *Dead*, both liue to *Him*. And all theſe, ſo many Combinati-

binations, as in the Center, meete in *Him*: and *Hee* in the middeſt of all, drawes all, and knits all, in one holy Faith; one bleſſed hope of his Comming; one mutuall vnfained loue, towards each other. *Exte Angulus*, well ſaid *Zacharie*. Zach. 10.4.

And as Vnitie, is in the *Angle*; ſo Order, is vnder the *Head*, As all, one, in *Him*; ſo *He* is *Head*, of all. *Head* of the Iewes, *Ieſus*, in their tongue: *Head* of the Gentiles, *Chriſt* in their tongue: *Head of the Church*:, [a] *Head of all Principalitie and Power* [b]. Therefore this day, *Chriſt that dyed, roſe agine, that Hee might be Lord, both of Quicke and Dead*. Rom. 14. 9. And of the great *Angle* of all, conſiſting of *Heauen* and *Earth*; For *all Power was giuen him in Heauen and Earth*, and *Hee* made *Head* of both. *Caput.* a Col. 1. 18. b Col. 2. 10. Mat. 28. 18.

Now then: will yee lay theſe together? There can come to a *Stone*, no greater dignitie, then, there to be, (in the *Head.*) To any *Stone*; but it is much increaſed, by that Circumſtance, that it is not, onely, *Lapis*; (barely:) but, *Lapis quem reprobauerunt*, that now is there *in the Head*: Not any *Stone*, but a 1. 2.

Stone ſo refuſed (as wee heard) for ſuch a *Stone*, there to be; from that *Terminus à quo*, to come to this *Terminus ad quem*; from ſo baſe an eſtate, there to be; that is a great encreaſe to it. And thirdly, by ſuch a perſon, a *Builder* ſo matchleſſe, there to be; that is yet a degree higher: and this triplicitie exalteth much, his *Exaltation*. That by *God*; and not *Gods* ſuffering, but his *doing*: and that, *factum mirabile*, *his wonderfull doing*, it came to paſſe. As indeed, wonderfull it is, to ſee, that which all the world now ſeeth; *Chriſt*, that for the preſent, was ſo ſtrangely deiected: ſince, to be ſo exceedingly glorified: *So many knees to bow to* him, *ſo many tongues to confeſſe* him, his *Name to bee aboue all Names*; *Heauen and earth to be full of the Maieſtie of his Glory*.

3.

Phil. 2. 9. 10. 11.

Now, from theſe two words, *Caput*, *Anguli*: that, which wee learne morally, is; to make much of the two vertues, commended to vs, in theſe two words: *Virtus Anguli*, *and Anguli ſub Capite*.

Firſt; the vertue of two walles vnited in one *Angle*, that is, *Vnitie*. For *Chriſt* will not

not be *Caput Maceriæ*, of a Partie wall; but of an *Angle* ioyned. He is not of their Spirit, that ſo they may bee *Head*, care not, though it be of neuer ſo broken a wall.

Secondly, not euery *Vnitie*, but *Vnitas ordinata*, that hath, or is vnder, a *Head*. For it is not, *Cuiuſuis Anguli*, but *Anguli cui Caput*: not of euery *Angle*, but of an *Angle*, the vnitie whereof, is neither in the taile, nor in the ſides, but in the *Head*: That is, commendeth to vs, as *Vnitie* againſt *Diuiſion*: ſo, *Order* againſt *Confuſion*. They that can be content to corner well, but would be *Acephali*, *Headleſſe*, haue no *Head*, pleaſe him not; no more doe they, that would ioyne, but would bee *Polycephali*, haue a Conſiſtorie of *Heads*, many *Heads*; as many as the Beaſt of *Babylon*. For ſure it is, an *Angle* can haue no more *Heads*, but one. To loue an *Angle* wel, but an *Angle* that hath a *Head*, and but one *Head*. To loue a *Head* well, but a *Head*, not of a Single wall, but of an *Angle*. Both theſe, and both to be regarded. They be *Zacharies* two *Staues*, *Bands*, and *Beautie*, which vphold all gouernment; breake one, and Zach. 11. 7. 10. 14.

the other will not long be, vnbroken. The *Head* without *Vnity*: *Vnity* without the *Head*: either without other will not long hold.

Both then: but especially *Vnitie*, for that commeth in heere, not necessarily, as doth the *Head*: but extraordinarily. And therefore extraordinarie regard, to be had of it. For I was thinking, why hee should heere in this second part, say that *Hee was made Head of the Corner*: Why should it not suffice, to haue sayd, *factus est Caput*, and no more? Or if more, *factus est Caput Aedificij*? to haue said, *Hee was made the Head*: at least wise, made the *Head of the whole Building*. Why must *Anguli*, be added? What needed any mention of the *Corner*? no occasion was giuen, no mention was made of it, in his *Refusing*: The word *Head*, would haue serued fully, to haue set His *Exaltation* foorth. Some matter then there was, that this word must come in. And sure, no other, but to shew, *Christs* speciall delight and loue of that place. At his rising, this
Ioh. 20. 19. day, *Stetit in medio*: and here hee is come to his place againe: for *Stetit in medio*, and

Caput

Caput Anguli, come both to one. Therefore, that like loue, like ſpeciall regard, be had by vs, of that place, and of the vertue of that place, (*Vnitie*;) that it be ſought and preſerued carefully, that the *Sides* ſlie not off, the well knitting whereof, is the very ſtrength, of the whole *Building*.

By *Bede*, it is rendered, as a reaſon, why the *Iewiſh Builders* refuſed our Sauiour *Chriſt*, for the *Head* place, *Quia in vno pariete, ſtare amabant*. They could endure no *Corner*; they muſt ſtand alone, vpon their own Single wall; be of themſelues, not ioyne with *Gentile*, or *Samaritan*. And *Chriſt* they endured not, becauſe they thought, if *Hee* had beene *Head*, hee would haue inclined that way. *Alias oues oportet me adducere*. *Alias*, they could not abide. But ſure, a purpoſe there muſt be *alias oues adducendi*, of bringing in others: of ioyning a *Corner*, or elſe we do not *facere ſecundùm exemplar*, build not according to *Chriſts* patterne; our faſhion of Fabrique, is not like *His*. They that thinke, to make *Chriſt Head* of a Single wall, are deceiued: it will

Ioh. 10. 16.

Heb. 5. 8.

not be: They that ſay, So the *Head*, all is well, it skils not for the *Corner*, erre too. Hee is γωνιαῖος a *Cornerſtone* firſt, and then ἀκρογωνιαῖος a *Headſtone* after. And they that had rather, be a Front in a wall, then in a meaner place *ſub Lapide Angulari*: And they, that ſtand vpon their owne partition, and will not endure to heare of any ioyning, care not what become of *Angulus*, if it were
Phil.2.5. ſtroken out: *the ſame minde, is not in them*, in neither of them, which was in *Chriſt Ieſus*. *His* mind we ſee. *Hee* lookes to the *Angle*, as to the *Head*; and to the *Head*, as to the
Luc.7.35. *Angle*. And they *Build* beſt, that *Build* likeſt him, *Wiſedome is iuſtified of all her Children*.

1. And laſt; the duety of *the Whole Second part*, and ſo, *this dayes duetie*, is this. When the *Headſtone* is brought foorth, and reared, (as to day it was,) we are to proſecute it, with
ver.25.26. *Hoſanna*, and *Benedictus qui venit*, (as it ſtraightway followeth in the Pſalme) with
Zach.4.7. acclamation of, *Grace, Grace vnto it*. For ſo, (ſayth the Prophet,) *Lapis primarius*, would be layd, with reioycing. Reioycing: as in His regard, that hath obteined his due: ſo,

euen

euen in the *Buildings*, that hath got ſuch a *Head*; ſuch, and ſo gratious a *Head*, as could endure, thus to be *refuſed* by them: and yet, admit, yea euen thoſe that ſo *refuſed* him, (if the fault bee not in themſelues) to bee *Stones* in his *Building*, for all that: and to be members of the Bodie, whereof Hee is the *Head*.

Then ſecondly, as God, hath: ſo we to make *Him, Head*. Actually, wee cannot, *Hee* is made to our hands: but, in account we may: Giuing him, the higheſt place in all our reſpects; *magnifying His Name, and His Word, aboue all things*: *His Word*, making it our chiefe ground: *His Name*, and the Glory of it; making it, our chiefe end. That other conſiderations carrie vs not away, as theſe *Builders* heere it did, of *Venient Romani*, or, I wot not what; but that, euer, (as the Heathen lawyer ſaid) it be, *Potior ratio, quæ facit pro Religione*, the beſt reaſon, that maketh beſt for Religion, and for the good of the Body of this *Head* (that is,) the peace of His Church. And this, for, *Lapis erat Chriſtus*. 2.

Pſal. 138. 2.

Ioh. 1. 148.

But,

The second sense. Dauid.

But, *Lapis erat Dauid*, is likewise true. Therefore, that wee doe King *Dauid* no wrong, let vs shew, how it fits him too: but briefly, because, this, is not His day. *Dauid was a Stone.* The Iewes say, it was his nic-name, or name of disgrace; that, in scorne they called him so. For that, all his credit (forsooth) came, by casting a *Stone*, and hitting *Goliah*, by chance, right in the forehead: and so, they thwited him with that name. They gaue it him, in scorne: but hee bare it, in earnest. For sure, much sorrow he endured: had, that propertie of a *Stone*. And nothing could remoue him, or make him shrinke, from his Trust in God, or from his Allegiance to *Saul* his liege lord: that qualitie also.

And, *refused* he was: not as *Christ*, wee must not looke for that, neither in him, nor in any. God forbid, that any, euer should be so *refused*, as *He*. As *Christ*: none, but *Christ*. No: but yet, in his degree *refused* he was, though. A hard time hee had, and many hard termes, and hard vsages he endured, for many yeeres together; pursued,

and

and followed, and ſhould haue beene no *Head*, nay, ſhould haue had no *Head*, if He had beene gotten.

Refuſed, and by whom? Euen by *Saul*, all his life time: & when *Saul* was dead, *Abner* refuſed him, and ſet vp another againſt him. And when he was out of his Country, in *Gath*, *refuſed* there too, by the Princes of *Achis*. And euen at home, by his owne brethren, and Fathers houſe. Yea *Samuel* himſelfe, had giuen it away, (the Head-place) from him, to *Eliab*, and ſo *refuſed* him; but, for God. And theſe, went then, for the chiefe *Builders* in Iſrael, at that time. So, the *Builders refuſed* him. 3. 2. Sam. 2. 8. 1. Sam. 29. 4. 1. Sam. 17. 28. 1. Sam. 16. 6.

But, after all this, all this notwithſtanding, this *Stone* became the *Head*, (that is) *Dauid* got the Crowne, and was King at laſt. For, (*Head*) is the Kings Name. So doth *Samuel* call the King. 1. Sam. 15. 17. So doth *Eſay c.* 7. 4. So doth *Hoſe*. 1. 11. But eſpecially, ſo *Daniel*, in expreſſe termes, *Tu es Caput aureum*, ſpeaking to the King; *Thou art the Head of gold.* 4 chap. 2. 38.

Head, and of the *Corner*: that is (as ſome 5.

interpret it) of *Iuda*, and *Israel*; But that is thought somewhat hard. For those two, were not two Kingdomes, nor euer so reckoned, till *Roboams* time. And, what if *Dauid*, had not happened to haue beene first King of one Tribe, and after, of all; should he haue lost this name then? Should he not haue beene ἀνεγκλητος? Shall no King be *Caput Anguli*, if he haue but one entire Kingdom? Shall not *Salomon* as wel as *Dauid*? No question but he shall.

The better part therefore thinke good, to giue it that sense, which neuer failes in any State: and which sundry times ye shall finde pointed at by *Dauid* himselfe, as in the [a] 115. before, and in the [b] 135. after. Yea euen heere in [c] this Psalme at the beginning, *Domus Israel*, and *Domus Aaron*, the house of *Israel*, and the house of *Aaron*; that is, the two estates, *Ciuill* and *Ecclesiastical*, which make the name *Angle*, in euery Gouernement. God himselfe hath seuered them, and made these, two: but to meet in one; not one to maligne and consume the other. And, the happie combining of these two, is the strength

[a] Ver. 9. 10 12.
[b] Ver. 19.
[c] Ver. 2. 3.

ſtrength of the *Head*, and the ſtrength of the whole *building*. If it beare but vpon one of them, it will certainely decay. It did ſo in *Sauls* time: He little regarded the *Arke*, and leſſe the *Prieſts*. *Dauid* ſaw *Sauls* error, & in his Pſalme, (where he ſingeth *Ne perdas*, to a Common wealth) promiſeth to haue æquall care of *both* pillars, and to vphold them both. Pſal.75.3

The firſt booke of *Chronicles*, is ſufficient to proue, & perſwade any, he dealt in *both*, as chiefe ouer *both*. Not by right of *Prieſthood*, for none he had. And that of his *Propheſie*, is as cold. Others alſo did the like, *Aſa*, *Ioſaphat*, *Ezekias*, *Ioſias*, that were no Prophets, nor euer ſo accounted.

In the Law, (it is *Philo's* note) both Tables meet in the fifth Commandement, (which is, the Crowne Commandement,) as it were in an *Angle*; which Commandement, is placed (ſaith he) ὥστεν μεσωρίῳ as it were in the middle or confines of both Tables, that of *Religion*; and this other of *Iuſtice Ciuill*: That, with the right arme, the Prince may ſupport that, and with the left, this, and ſo vphold

Matth. 21. 42. both; And in the Gospel, Christ applieth this very verse, to himselfe, as *Heire* of the *Vineyard*. *Heire* he was not, but as *King*, not as *Priest*; He could not; for *of that Tribe He*
Heb. 7. 13. 14. *was not borne, but was called to it, as was Aaron.*

Since then, heere we finde both, and that *Dauid* was both, it is no error (I trust) to call a King, *Caput Anguli*; no more is it, to call him *Lapidem primarium*, or *angularem*, choose yee whither. The *Persian* (by the light of nature) called the King *Ahashuerosh*, (that is) *Soueraigne Head*. The *Græcian* (by the same light) called the King, Βασιλέα, that is, βασιν τοῦ λάου the *base* or *Cornerstone* of his People.

Shall I adde this? This word (*Stone*) which is here affirmed, of *Dauid*, in this verse: is, in the new Testament fiue seuerall times,
[a] Matth. 21. 42. turned by the *Syrian* Translator, *Cepha*: thrise in the three [a] *Ghospels*: once in the
Marke 12. 10. [b] *Acts*: and once in [c] S. *Peter*. So that he did
Luk 20. 17. not thinke it strange, to call King *Dauid*,
[b] Acts 4. 11. *Cephas*. So *Cepha*, as well said of *Dauid*, as of
[c] 1. Pet. 2. 7. *Peter*. And [d] *Tu pasces*, as well said to *Dauid*,
[d] 2. Sam. 5. 2. as *Pasce* to *Peter*. And *Zorobabel* hath in his
1. Chro. 11. Zach. 4. 10. hand, the *Line*, as wel as *Iosua* the *high Priest*,

towards

towards the *building* of the *Temple*. The *thing*, the *duetie* it ſelfe, and the *bounds* of it, let vs lay foorth and agree of, as we can: but ſure, the *Name*, is not to be ſtood on; it cannot be denied Him.

AND now to our ſelues: to whom, as *This is the day which the Lord hath made*, touching *Chriſt*, and his *Reſurrection*; ſo is it, likewiſe, *the day*, *that hee hath made*, the *ſecond time*, by making on it, *His Maieſtie Head of this Kingdome*, the very Name whereof, hath affinitie, and carrieth an alluſion to the terme, *Anguli*, in the ſound of it. 3 *The third ſenſe. His Maieſtie.*

And, neither were your *Maieſtie*, without your part of *refuſing*, in a kiude: but did participate, ſomewhat of it, with *Dauid*, though in a leſſe degree. Good and firme and ſure, though your *Right* were as any *Stone*; yet allegations were ſtudyed, to ſubiect it to queſtion, yea, to *refuſing*. For, did no body euer ſee, a proiect drawen, wherein ſome other *Stone* was marked out, to haue been *Caput Anguli*? Yes, it is well knowen, *Titles* were raiſed, and ſet on foote, and Books written, to that end. 1.

2 And, they tooke them ſelues for no mean workemen, that were the deuiſers of them: that both at home and abroad, contriued it another way: and plotted, to haue put *You* by, and to haue had ſome other *Head-ſtone*, of their owne hewing out, in Your roome.

3 Yea, to make Your caſe, yet more like to *Chriſts* caſe: euen the High Prieſt, hee that claimeth *Caiphas* place, He and his crue, had their hands in it. Wee may no leſſe truely, ſay to them, then Saint *Peter* did to *Caiphas*; *Quem vos, Whom ye would haue caſt aſide*, if yee might haue had your wils. And to that end, had your firſt *Breues* readie drawen, and ſent abroad, and others, in a readineſſe, to ſecond them.

3 Yet for all their *Breues*, & *Buls*; this *Stone* is the *Head*, for all that. *Factus*, made he is, and, made by *God*; For *à Domino*, *Gods* doing it was, euidently, that after ſo much plotting, ſo many yeeres together; at the very time, *God* bowed the hearts, of ſo many thouſands, as it had beene the heart of one man; to agree in one: as that, all that foreſaw it, thought it had not bene poſsible; and

all

all that ſaw it confeſſed it admirable; and *all men ſaid, This hath God done: for they ſaw* Pſal.64.9. *euidently, It was his worke.*

The *Head*, *You* were then made: and *Head*, not of One *Angle*, as *You* were before (for *Caput Anguli*, I hold a King to bee though hee haue but one Kingdome) but *Caput Trianguli*, *Head* now, of three, euen of a whole *Triangle*. So their titles were daſhed, their plots diſappointed, and all Eſa. 29. 16. their deuiſes, as the Potters clay. *Yours* it was of right, and *God* hath brought *You* to it: So it is; and our eyes doe ſee it, and our hearts ioy in it, and our tongues bleſſe *God* for it; and here wee are, this day, with all praiſe and thanks to acknowledge it, that ſo it is. It is a part of this *Dayes dutie*, that ſo we ſhould acknowledge it, and giue *Him* thankes for it, that brought it to paſſe. 4.

And, may I not further, put you in minde, of an other *making* yet? And it is not impertinent neither: to this day, eſpecially. For, after the firſt *making* or *placing*: looke, how many after attempts are made, to vnmake or diſplace the *Headſtone* 2.

againe; ſo many times, as it is heaued at, to that ende; and thoſe attempts defeated: ſo many new *placings*, ſo many new *makings*, are wee to reckon of *Dauid* was *made Head*, not onely when *Saul*, and *Abner* ſought to put Him downe, and were put down them ſelues; which was, before hee came to the Crowne: but, euen after *He* had it, and had worne it long, when *Abſalon* and *Sheba refuſed* Him, (being their *Head*,) and cryed, [a] *No part in Dauid*, and ſo, ſought to ſet him beſides the Throne.

[a] 2.Sam.20. 1.

And *Builders* there wanted not in that deſigne, *Abſalon* had [b] *Achitophel*, and [c] *Amaſa*, two as principall *Maſter Builders*, as then were any. When God brought *Dauid* backe to his Seat againe, and deliuered Him from them, that ſought to remoue Him from it: He did as good, as *place* Him in it, anew. *Dauid* himſelf ſaith ſo, before (at the 13. verſ.) *Hee was ſhrewdly lifted at, and ready to turne ouer: but God ſtayd Him, and ſet Him right, in his Seate againe.* And in very deed, the verſe next before (the 21.) where he ſayth, *God had heard Him, & was become his deliuerer,*

[b] 15.31.
[c] 9.30.

rer, make the writers to thinke, this Pſalme was endited rather for this Second, then for His firſt placing.

Now, a like *Second making*, we may well remember: and we cannot do it better, then vpon *this day*. *This day* (as wee ſhall ſee) hath an intereſt in it. That, ſince Your ſetting in the Seate of this Kingdome, Some there were, *Builders* one would haue taken them to be, if he had ſeene them, with their tooles in their handes, as if they had beene to haue layed ſome foundation; where their meaning was, to vndermine; and to caſt downe foundations and all: yea to haue made a right *Stone* of *You*, and blowen *You* vp among the *Stones*, *You*, and *Yours*, without any more adoe. 1.

And, *Maſter Builders* they had amongſt them, (ſo they will needs be accounted) that encouraged their hearts, and ſtrengthned their hands, to the worke. And that, they might doe, there was no *Seale* to hinder it: But diſcloſe it, that they might not, for feare of breaking a *Seale*: there was a *Seale* for that. And thus did they *ædificare ad Gehennam*: e- 2.

 difie

difie their followers to Helward, to ſet them
a Act. 1. 25. forward and [a] *ſend them to their owne place.*
3. That *Day*, which God vndid that wretched deſigne, and brought their miſchiefe vpon their owne heads, *That Day*, did *God* make *You Caput trianguli*, the ſecond time. *That Day*, that *He* brought *You* backe (if not from death it ſelfe, yet) from deaths doore, from the very gates of deſtruction, *That Day*, was a very *Eaſter day* to *You*, though it were
Heb. 11. 19 in *Nouember*. And ἐν παραβολῇ after a ſort, a very *Reſurrection*: as very a *reſurrection*, as *Iſaacks* was, which the Apoſtle there ſpeaketh of: *That Day*, the deſtroying *Angel*, (I am ſure) paſt ouer *You*, and ſo, it was truely the *Feaſt* of the *Paſſeouer*. Fit therefore to be remembred *this day*, *Hic eſt Dies*, *This is the day* of the *Paſſeouer*, *This is Eaſter day*, the *day* of the *Reſurrection*.

But, to returne to the firſt making of all. By the true courſe of the yeere, this Moneth being the very Moneth, this day being the very day, of that, of the firſt laying this *Headſtone*: We are, (as before *in Chriſto Domino*, ſo againe heere) *in Chriſto Domini*, to proſe-

cute

cute it with *Dauids* crie of *Hoſanna*, and *Benedictus*: and with *Zacharies* acclamation, of *Grace*, *Grace vnto it*, euen to this *Headſtone*. *Grace*, in His eyes that *ſo made you*: and againe, *Grace*, in their eyes and hearts to whom he *ſo made you*: But aboue all the *Grace* of all *Graces*, that you may make him euer *your* ἀκρογωνιαῖον, *your ſtone of* [a] *chiefe truſt*, and *your* [b] *marke of higheſt regard* in all your Counſels and purpoſes, that *ſo made you*: And, ſeeke to reduce the *diſiecta latera*, the ſides and walles flyen off, of this great Building (for which the world it ſelfe was built) *His Church*; and reduce them to one *Angle*: the greateſt ſeruice, that can be done him, on earth.

[a] 1. Sam. 7. 12.
[b] 20. 19.

And ſo: *He* that, this day made *You the Head*: ſo make *You*, and ſo keepe *You* long, and many dayes. *Hee* that *refuſed* them, that *refuſed You*, (*refuſed* them, with *reprobation*,) ſtill may he ſo do, *toties quoties*, to their continuall confuſion; That, the *Head* ouer the *Triangle*; and the *Triangle* vnder the *Head* may many yeeres ſtand faſt, and flouriſh; in all peace, plentie and proſperi-

tie, health, honour and happineſſe. And, after all; *He* that hath crowned You here, with two Crownes, already: crowne You alſo with the third, of Glory and Immortalitie, in his Heauenly Kingdome.

I haue now done. Only I would moue one thing, and it ſhall agree well, with that hath beene ſayd of the *Cornerſtone*; and it ſhall ſerue to further our duety of thankes, and bee a good cloſing vp of the whole. Many wayes, was *Chriſt* our bleſſed Sauiour a *Cornerſtone*; among others, eſpecially in this, ſaith S. *Hieron. Quando agnum, cum pane coniunxit, finiens vnum, inchoans alterum, vtrumque perficiens in ſemetipſo.* One chiefe Corner point of his, was: when he ioyned, the *Lambe* of the *Paſſeouer*, and the *Bread* of the *Euchariſt*: ending the one, and beginning the other, recapitulating both *Lambe* and *Bread* into himſelfe: making that Sacrament, (by the very inſtitution of it) to bee, as it were, the very *Cornerſtone*, of both the Teſtaments.

No act then, more fit for this *Feaſt*, (the *Feaſt* of the *Paſſeouer*,) then, that act, which

is it

is it ſelfe the paſſage ouer, from the olde Teſtament to the new. No way better, to expreſſe our thankes, for this *Cornerſtone*; then by the holy *Euchariſt*, which it ſelfe is, the *Cornerſtone*, of the *Law*, and the *Goſpel*.

And, there is in it a perfect repræſentation of the ſubſtance, of *this verſe and Text*, ſet before our eyes: wherin, two poore Elements of no great value in themſelues, but, that they might well be *refuſed*: are exalted by *God*, to the eſtate of a Diuine Myſterie, euen of the higheſt Myſterie in the Church of Chriſt. 1.

And, a kind of *reſurrection* there is in them, and therefore fit for the day of the *Reſurrection*, (as euer in Chriſts Church, Eaſter day, hath pleaded a ſpeciall propertie in them) *Sowen*, as it were, *in weakeneſſe and diſhonour*: and (after they be conſecrated,) *ryſing againe, in honour and power*. 2. 1. Cor. 15. 43.

And that, a great *honour* and *power*: not onely to repreſent, but to exhibite that it repreſenteth; nor to ſet before vs, or remember vs of; but euen to ſerue vs for a *Cornerſtone*: firſt, vniting vs to *Chriſt* the *Head*, 3.

whereby wee growe into one frame of Building, into one body mysticall, with Him. And againe, vniting vs also, as *liuing stones*, or liuely members, *omnes in idipsum*, one to another, and altogether in one, by mutuall loue and charitie. *Qui comedit de hoc Pane*
Ioh. 6. 56. *& bibit de hoc Calice, manet in me, & ego in illo. He that eateth of this Bread, and drinketh of this Cup, abideth in me, and I in him.* There is
1. Cor. 10. 17. our *Corner* with Him. And again, *Vnũ corpus omnes sumus, qui de vno Pane participamus. All we, that partake one Bread, or Cup, grow all, into one Body mysticall.* There is our *Corner*, either with other. By the same means, expressing our thanks for it, & by the same, possessing our selues of it; sealing vp both wayes our duety to GOD, for making CHRIST the LORD, our greatest and chiefest: and for making his *Anointed* this day, vnder him, either in their seueral degrees, our ἀκρογωνιαῖον our *chiefe*, or *Head Cornerstone*. For which, together with all other his benefits, but specially, as the time calleth to vs, for these two, [*Christs rising*] and [*Our Soueraignes raising* to his Royall place,] render wee, as wee are bound to GOD the FATHER, &c.

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